The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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THE KINGDOM OF GOD.

That the God of heaven would set up a kingdom in the last days, exceeding all other kingdoms in greatness and dominion, has been foretold by Prophets from the earliest days to the present. Indeed, it has been said that it should be no less than the greatness of the kingdom under the whole heavens, and that Saints should possess it forever. This declaration indicates an end of wickedness, and nothing less than this would be consistent with the character of that God by whom this kingdom is to be set up, nor could less important results be looked for, considering the true character of that King who will then sit to execute judgment, and to whom every knee shall bow. It is supposed, by many, that the time of the establishment of this mighty and universal kingdom is near at hand, and its order is known by the Latter-day Saints to be already revealed, and that they are actually developing its laws, ordinances, and institutions, which will extend their influence to the ends of the earth, and never again be removed from it.

The little stone spoken of by the Prophet Daniel, which is destined to break in pieces and subdue all earthly kingdoms, has already obtained a motion that cannot be effectually resisted by any power that can be arrayed against it. The history and experience of the Latter-day Saints for more than twenty years past demonstrate this fact, and conviction of it is firmly fixed upon the minds of those who have watched the progress of the Latter-day Saints, and known the obstacles they have encountered. Through the many phases of their career, they are known to have exhibited a degree of zeal and energy, as well as patience and forbearance, that has brought to them unsurpassed prosperity, and almost unbounded success. Their faith has been strengthened by the realization of their fondest hopes; and their confidence in God, by whom they are governed, has become so unyielding and uncompromising with the world, as to constitute a medium through which He can develop theocratical principles, institutions, and laws, which, from their exalted, God-like tendency, will eventually subject the world, and demand that the will of God be done on earth as it is done in heaven. We hail the near approach of that day with "joy and gladness," for the Lord has declared He will make a short work of it, so short that it would appear both wonderful and marvellous to those who behold it.

A very great work has already been done in carrying the Gospel of this kingdom to the Gentile nations, and in their gathering to build it up and defend it, but we are informed by the greatest Prophets that have ever spoken, that the Gentile nations are not to be the most ready recipients and defenders of this Gospel and Kingdom in the latter days. This high honour appears to be reserved for the remnants of Israel, who, though now scattered, must be soon gathered. The coming forth of the Book of Mormon may justly be numbered among the most important events that ever transpired up-

on the face of the earth, disclosing, as that book does, the dealings of God with a great portion of the inhabitants of the earth, and His designs and purposes concerning the future, both in relation to the Gentiles and the whole house of Israel. The coming forth of that book is a manifest token, a sure sign, that God has in very deed remembered His people who are of the house of Israel. That record of the most prominent branch of that house proclaims the greatness of a mighty people, among whom the Son of God sojourned, and also many of his promises to them concerning their children, who are still numerous upon the land of their fathers, but ignorant of the Gospel message, which was so well known to their progenitors. But, thanks to that God whose promises never fail, the days of their ignorance are nearly past. The late steps which have been taken to bring the Lamanites, or the aborigines of America, to an understanding of that record, and thereby to a knowledge of their fathers, must be a source of pleasure to every believer in the latter day work. This eventful period has not been looked for until the Lord should purpose to withdraw His Gospel from among the Gentiles, and this token of favour to the house of Israel may be justly looked upon as a token of God's displeasure towards the Gentiles for rejecting the fulness of His Gospel.

The Prophet Nephi informs us that when Jesus was speaking to the multitude of his people upon the American continent, many hundreds of years since, he gave them a sign by which it might be known that the work of the Father had commenced, unto the fulfilling of the covenant which He had made unto the people of the house of Israel, and that sign was, the coming forth of the sayings of Jesus unto them, whereby the Gentiles might know concerning that people who were a remnant of the house of Israel. This sign has appeared in the coming forth of the Book of Mormon, and it is one which cannot be mistaken, and the promise is that if the Gentiles will receive the fulness of the Gospel, they shall be numbered with the house of Israel, but if they reject the fulness of the Gospel which that record contains, then it shall be taken from among them, and shall go unto the remnant of the house of Israel, and they shall come to a knowledge of it.

It is also written that in that day the work of the Father shall commence among all the dispersed of His people, even the lost tribes which were led away out of Jerusalem. The carrying of the Gospel to the Lamanites seems to be the signal for the work of God to break forth among all the remnants of Israel, and to many of them it will be borne by angels having power to bring the children of the covenant to a knowledge of the promises made to their fathers, and lead them to possess their own lands.

The Prophet Joseph, from the day that God gave him power to bring forth and translate the Book of Mormon, looked forward to the fulfilment of the promises made to the Lamanites, when the people of God who should receive the fulness of the Gospel among the Gentiles should go forth and be numbered among them. He well knew that a greater work would then commence than ever could be performed among the Gentiles, who have from the first persecuted and driven the Saints, and murdered their Prophets. The missions lately appointed to the Lamanites show that the time has come for God to favour the seed of Abraham with a knowledge of His laws and institutions, and we have the assurance that they will receive them, and because thereof become a white and a delightsome people. In that day God will not want for a people to honour the laws of His kingdom, for it will be their delight to serve Him, and His law will be written in their hearts.

Truly the day when the Saints were led forth to the mountains of Ephraim, was a day in which Zion was favoured—favoured to be released from the angry and warring elements of political and religious influences that distracted the world, and favoured with liberty to seek after the redemption of Israel, and the restitution of all things, and to enjoy the liberty of the Gospel by which Israel are made free.

The introduction of the Gospel and its glorious institutions among the seed of Abraham, as they existed among their fathers, the Patriarchs, is destined to open up a scene of wonder and greatness to the world, such as has not been witnessed upon the earth. The theme, indeed, is most soul-inspiring to one who can perceive the wisdom of God in exalting that which has been debased, and in increasing a small one to become a great nation, and in making the weak to become a terror

to all people. As the kingdom of God increases in dominion, the kingdoms of the world must decrease. The one will draw out from the other all that is virtuous and good, and will be perpetuated by the principles of eternal increase and duration, while everything opposed to the laws thereof, as they emanate from God, must retrograde until lost in death. The kingdom of God, when viewed in the future, truly presents an aspect consistent with the greatness of that sovereign whose rule is destined to extend over all the earth, and to whom every knee must bow. May the Lord make his servants mighty in hastening on that glorious day.

ADDRESS BY PRESIDENT HEBER C. KIMBALL,

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 7, 1853.

(*From the "Deseret News," Nov.* 12.)

(*Concluded from page* 180.)

When the law is given, and the principles of salvation are revealed to the people for their protection and salvation, there is nothing that grieves me more than to see them heedless to observe and slow to obey the commandment of the Lord.

In the different settlements the people have been instructed to build fortifications, and there is scarcely a man to lift a hand in the work, and when they do there is disagreement and confusion, and the spirit of murmuring and complaining. If we could take the course marked out to us, and I wish to God we could, and listen to counsel, you would see but little trouble in the flesh, but little poverty or trials; but I am as well aware as I am that the sun ever rose and set, that there is not a man or woman in this Church but will see sorrow; I can promise you that you will see sorrow, and not one of you will escape. From brother Joseph Smith, through the ranks of faithful Elders, all have passed through sorrow, mobbing, plundering, death, imprisonment, hunger, starvation, and some of them have been obliged to eat human flesh, and dead dogs, and cow hides.

You that have come in from different countries and nations, who have been helped here, have had plenty of bread, the staff of life, to exist upon on your journey, and when there was a scarcity in your camps, flour was sent out to you; so that you have passed through comparatively comfortable, and have been brought into a land of plenty. Learn to be satisfied with your blessings, and then you will not have trials. The first Elders of this Church had to bear the heat and burden of the day, but you expect to pass along on flowery beds of ease, comparatively speaking. If you do not feel the rod, it is because it don't come upon you; and if it does not come upon you, it is because you repent of your sins, and reform, and pursue the straight path that leads to life, and walk in the precepts given you day by day by President Young, or those he delegates—it is all the same, and his voice is the voice of God to you, for God says, "Whether it is by my own voice or that of my servant, it is all the same."

O, brethren, do realize it, reflect, and keep your covenants, and walk in the paths of salvation.

There may be many who think I am severe in my conversation, or in my instructions and remarks. I am not one-half so severe as the Spirit of God in me, if I were to yield to it, neither is President Young in his remarks. You have got to come to the light, that your sins may be reproved, and that you may be set in the way of life and salvation. I know you desire it, you have come here for that purpose, that your sins may be reproved, your minds enlightened, and that you may walk in the path God Almighty has marked out for your feet. I have no other desire, myself. I wish only to do right and keep the commandments of God, and be a comfort to my brethren, and a comfort to brother Brigham. What I have said a thousand times, I say now: the love I have for that man, and for many others

of my brethren, supersedes any love I ever had for a woman upon this earth. That is saying considerable, but I say it boldly before God and angels. My love for them is of a different nature, of a more tangible kind, and more lasting. It is not necessary for any person to be jealous of me because I love brother Brigham better than any one else—[Voice in the stand—He is in the same snap himself]—and brother Brigham says he is in the same snap himself, and I will say, so are a great many more besides.

All these sayings are good in their time, and in their season. God says He has created everything in its time and season, to be used with thanksgiving. Everything that God has created in heaven and on earth, is made for the use of man, to be used with thanksgiving and praise to God.

May God bless you, brethren, and comfort your hearts. My feelings are just as good towards you as yours can possibly be towards me. I have lived twenty years among this people, and travelled through the earth with brother Brigham, and we have preached the Gospel, and opened the door of salvation. Did we go as the Elders now go? No. They go now upon flowery beds of ease, to the nations, to preach the Gospel, and there is always somebody to nourish and cherish them; when we went without purse and scrip, we went hungry, and were turned out of doors, when we were so sick that we could not, with comfort, sit up. The last time we went to England, when we started from our homes, I never saw a sick person in this valley that looked more feeble than either of us. We were feeble, and naked, and destitute of the common comforts of life. Here is brother Taylor and several others of the old Twelve, who travelled bare-footed, with nothing to eat, and destitute; we used to travel forty miles a day with a valise on our backs, and our feet covered with blood, or the blood squashing in our boots and shoes. In this way brother Joseph travelled, and brothers Brigham, and Heber, and Parley, and thousands of others. Now the brethren that go to the nations, are gallanted from city to city in fine coaches and railway cars. The only time I ever rode in a carriage was from Liverpool to Preston; we used to travel it on foot.

Many of the Elders that go out now are in wonderful affliction, for fear their families should not be provided for in their absence. When was the time that our families were provided for in our absence? But on the other hand, if they had a cow, or a coat, it was taken from them. Brother Brigham left his family sick, and not one of them could help themselves; when he was gone, a good brother took his last cow, and they took our clothing, and never provided one dime for the support of our families when we were sick and afflicted. Did we take money from home? No. Neither did we take clothing, for we had none to cover us. When brother Brigham and myself left our families to go to England, we were sick and shaking with the fever and ague, so that it was as much as we could do to lift a small trunk in the wagon. Have you come under such circumstances? You that have not may see it yet, or I am much mistaken. You will never know how to sit down and meditate upon these things with us, and with the old Apostles and Prophets, except you pass through something of the same kind. Was it any sacrifice to us? No, not at all. When brother Brigham and I left, the brethren were sick and dying, so much so that there were but few able to bury the dead. His wife came with me to my house; he fainted on the way, and fell down by the side of a tree. His wife came up to take care of him till we got ready, and were placed in the wagon, and we bade farewell to our families and friends. I felt so bad I did not know what to do; my heart almost melted within me; but I said, "*Tears, stay where you belong,*" and said to brother Brigham, "This is almost too hard." The wagon started, and Vilate, my wife, was standing at the door, and instead of crying, we took off our hats and shouted with all our might, "Hurrah, hurrah," and so we left, sick nigh unto death at the same time.

These are some of the joys and pleasures experienced by the first Elders at the commencement of this work. I am only telling a small portion of our experience at this time, much more remains untold. And you expect to pass through on flowery beds of ease.

We have had to build cities, from the commencement of "Mormonism" to this time. We have never stopped in any place a few weeks without commencing to build houses, and make a place for the reception of those that followed in our

trail. We have built cities all along our track from Missouri to this place, and we shall build cities back again. We have not got through with this world yet, by any means. You have got to be so subject to the master potter, as to be put upon the wheel and turned into a vessel, without finding fault about it. "O, well," say you, "I am willing to be handled by the Lord, but not by you." You can please yourself; I am a potter, and brother Brigham is a potter, and we understand the business. He is the master potter on the earth, and I am one of his brethren, a servant potter, to mould vessels according to the pattern he gives me. I will do my best with a lump of clay, but if it becomes snappish, and mars in my hands, all that is left for me to do, then, is to cut it off the wheel, and throw it into the mill to be ground until it becomes passive. You have to be just as passive as clay in the hands of the potter, if you wish to obtain eternal life. It is no trouble for the potter to take a thousand balls of clay, and make as many vessels of them, and make them to perfection, if the clay is only passive. Can brother Brigham bring this people into shape according to the order of God, if they will not listen to his counsel? You know it is impossible, as well as I do. Reflect upon it, and go to now, with your mights, and do all you can for the cause of God.

Bring in clothing, and stock, and this, that, and the other, for the gathering of the poor from the nations of the earth. Do not wait until your hearts are closed up, but always bend to the first good impression. The sisters may feel in their hearts now to go home and give that coverlet, or anything else that is not in immediate use, and is not particularly wanted, which is a good impression; but if they do not feel so to-morrow, they will not do it. You must do the good you feel to do now; and let us lay hold, and be of one heart and mind in these things.

This Perpetual Fund is one of the greatest things that were ever instituted for the gathering of Israel, and it will do it; but you have got to lend a helping hand, every one of you, with your substance, your gold and silver, and those things the Lord has given to you, that you have not any immediate use for. As for getting rich, good heavens! the riches of this world are not riches but in name; they are not riches to me. The more you have got of them, the more you have to try you; riches are a perfect perplexity to man—I mean the things of this earth; for they must all turn back to their mother earth.

Now, brethren, whether my remarks are good remarks or not, I make them with a good intention; they are intended for good; and if you receive them, and treasure them up in your hearts, they will do you good. As for trials, as brother Brigham says, you shall have all you want of them; and as for sacrifices, I know of none. You did not walk along side of the Prophet Joseph, when we heard his voice telling us to go here or there; we never tarried for wives or children, for fathers or mothers, houses, lands, or anything else, but we left them where they were, and away we went. This is the way that brother Brigham, myself, and many others did; we never hesitated for a moment. If I should hesitate doing anything the Lord God wants me to do, I must change from the course I have pursued all my days. If there is a danger of me changing, there is also a danger that you will change; but my prayer is, that I may be true to my brethren, and that my brethren may be true to the cause of truth, to the Church and kingdom of God, true to His angels, and true to themselves, that they can be my associates by night and by day, that when I call upon His name, He may hear me, and answer my petitions before I rise from my knees.

Brethren, would you not like to enjoy those blessings? There is not one of you but can reform, and take a new start, reforming in all things that you are required to do; and may God bless you, and be with you, and prosper you in righteousness and in truth for ever and ever. Amen.

VIRTUE cannot be hid. The time will come that shall raise it again—even after it is buried—and deliver it from the malignity of the age that oppressed it. Immortal glory is the shadow of it, and keeps it company whether we will or no. But sometimes the shadow goes before the substance, and overwhiles it follows it; and the later it comes, the larger it is, even when envy itself shall have given way to it.

"THESE THINGS ARE NO LONGER NEEDED."

BY ELDER C. W. TULLIDGE.

There are few if any of the Elders who have been called to exhort the people "to contend earnestly for the faith once delivered to the Saints," but what have been told that "these things are done away, because no longer needed." What the objectors mean is this, that revelation, inspiration, and those institutions which characterized and really constituted the "faith once delivered to the Saints" have ceased, being no longer necessary. Now it is difficult to imagine a position more infidel than this one, leaving out its logical inconsistencies.

The infidels say man wants no revelation, but the "Great Book of Nature." They believe that some Supreme Power has created the world with fixed conditions, and left the human family to live and be governed by the light of their own reason; while the modern sectarians insist, that although it was necessary for earlier and more barbarous ages to be directly instructed and governed by God, they themselves do *not* need it, and for this cause it is *done away*. These notions are in reality even more infidel and presumptuous than those of the acknowledged unbeliever, for he believes in a revelation of God's power and wisdom, as manifested every day and moment in which we exist. Nature is to him the ever present manifestation of the Deity, and in this sense God may be said to be unto him a living God. But not so the Sectarian, who, in order to be consistent with his profession as a Christian ought to possess a higher standard of faith. God to him is of yesterday, and not of to-day; he has no sympathy with a *present* communication of God unto the thousand million souls who now inhabit our earth, he only believes in a very limited manifestation of Him to a few individuals in ages past and gone, and over which the vail of obscurity is almost completely drawn. The professed unbeliever in the Bible admits the *principle* of a present and a direct communication with God, although he believes that the medium through which the Creator reveals Himself unto man is by His works; but the Sectarian will not receive the *doctrine* of present Revelation as a part of his faith, and in this he is farther from the truth than the other. That present revelation is a fundamental condition of the government of God, we have incontrovertible evidence, for in what is called our natural state, it may be said, with the greatest propriety, that "in Him we live, and move, and have our being;" and in His spiritual dominion over the Church for four thousand years, *present* revelation was the acknowledged order of Heaven.

The dogma under discussion is so palpably erroneous, that it is wonderful how men of study and learning could for a moment consider it at all tenable. For if we ask the question, why did God ever reveal Himself unto man, and institute His government on the earth? the most natural answer is, that it was to redeem him from the power of Satan, and to establish a reign of righteousness in that sphere over which God made man the lord. Therefore it is inconsistent to say that the means "are no longer needed," until that is accomplished for which they were instituted. But farther, the *path* to salvation, and the actual *enjoyment* of that state, have the *same basis*, namely, Divine Government. The glory and perfection of a redeemed world are nothing more nor less than the *effects* of such an institution. In the spiritual, like as in the other departments of God's economy, the *means* are so blended with the *end* that they cannot be separated; the one cannot be without the other, any more than a form can exist abstract from the *substance*.

The inconsistencies of the professing world are truly surprising. They will not admit that they are without religion, yet will tell you that that which is the very essence of religion is "done away, as no longer needed." We are informed that those things which characterized the Church of Apostolic date have ceased, yet in the next breath we are told that thousands have obeyed, and are now preaching, the *same* Gospel. Paul is quoted to prove that the religion of Christ is the *power* of God unto salvation, but if we challenge them on this point their testimony is that they do not

possess the blessings and powers in the Church now, which were enjoyed by the ancient Saints. The Apostle, in writing to the Ephesians, says that Christ, when he ascended up on high, gave unto the Church, Apostles, Prophets, and the other inspired teachers, "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ," and that they were to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." That the Saints are perfect, none will presume to assert; that the work of the ministry is not yet completed, the thousands yearly spent for this purpose is a proof; and that the body of Christ still requires to be edified, the continual supply from the press and pulpit demonstrate to be the conviction of all. But ever inconsistent, the profoundest theologians will gravely tell us that Apostles, Prophets, and inspiration are "no longer needed," although God expressly gave "these things" to accomplish that work which *all* will admit to be far, very far, from being universally accomplished. It is not only inconsistent to entertain such notions, but it is also impious, as they are equivalent to supposing that the means within the command of man supersede those instituted by Christ, and that the Church is so abundantly qualified of herself to do the work, and to reach the highest state of perfection, that a direct intervention of the Maker of the heavens and the earth is "no longer needed."

Again—we are informed that the testimony of Jesus is essentially necessary to salvation, but John the Revelator declares that the testimony of Jesus is the spirit of prophecy, and prophecy is said to be "done away." The Saviour promises that these signs *shall* follow the believer, but thousands insist that they are believers, yet have not these signs, "neither are they needed." Jude exhorted those to whom he wrote, to "contend earnestly for the faith once delivered to the Saints," but that faith, comprehending inspiration, revelation, &c., is by the moderns considered very heterodox. In this way one might analyze the notions of the professing Christians until they deny every principle of Christianity, at the same time that they are pretending to preach it.

To think that an institution can be changed in all those points which give to it its peculiar character, and yet it be the *same*, is very absurd; and for men to say that they have obeyed the *same* Gospel which the ancient Saints obeyed, yet have not the *like* blessings, is unphilosophical, and contrary to the known government of God, natural and spiritual.

It is unphilosophical. In all the grand and magnificent, and in the most minute and intricate, operations of nature, the effect always did, and ever must, follow the cause. The necessary condition for the non-presence of any given phenomena is that the specific laws be not obeyed. The *same* course will invariably produce the *same* effect.

In the government of God there are two branches termed the natural and the spiritual. The laws of each order have a *positive* source, and their operations are definite. Did we understand all the laws of nature, any result could be predicted with the greatest certainty. This science is continually demonstrating. And if such harmony and precision be in nature, surely it is not less so in the spiritual part of God's works, else that which is *radically right* to-day might be *radically wrong* to-morrow, and doubt and uncertainty would embarrass us at every step. In fact, take away method and precision, and you destroy the fundamental conditions of existence, for as existence must be eternal, the *dispositions* of things, natural and spiritual, must also be eternal, and therefore of necessity *positive* and *definite* in their action. The arrangements of the Creator are based on the inherent qualities of things, and even those arrangements must also partake of the element of necessity, inasmuch as He chooses the *best* means to accomplish the *best* ends. For instance, if we are baptized by *one* spirit into *one* body, the certain result is that we are *one*, and it is absurd to think that a thousand different sects, with as many faiths, can possess the *same spirit*. If, therefore, a divine government be, as we believe, the *perfect* one, then the effect of such an institution is certain exaltation, and a reign of righteousness. And if God can govern man better than man can govern himself, if a theocracy was instituted as the *best*

means to save a fallen world, then to say that it is "no longer needed" must be unphilosophical in the extreme.

In reading the sacred history of four thousand years, we invariably find that the Church of God was characterized by the gifts of Revelation, Inspiration, and Prophets; then what reasonable grounds have we for concluding that this order will be changed, as long as there is a true Church on the earth? But if divine government *be* supplanted by human government, then how can it be the *same?* And if the *same*, then how can there be different results? Were those theologians, who think the dogma in question so orthodox, informed by any one that in the natural department of God's works the effect had followed the cause for four thousand years, but was "now done away," they would consider him a fit subject for an asylum, but more especially if the reason assigned was, "it was no longer needed." Yet this is the exact position in which they place themselves. They cap the climax of their inconsistencies by insisting that those peculiar principles and institutions which verily *constituted* the religion of the Apostles are "done away," and still thousands are now preaching the *same* Gospel!

It is said that "these things" were given to establish Christianity, and that that having been accomplished, they were in consequence no "longer needed." But then Christianity was a theocracy, and those various branches of the Priesthood, which are said to be "done away," constituted the peculiar organization of the Church; and inspiration, revelation, and prophecy were the powers of that Priesthood; therefore to say that "these things" were given to establish the religion of Christ is worse than childish. But what do our opponents mean by such assertions? They surely cannot intend to say that religion is universal; that swords are turned into ploughshares, and spears into pruning hooks; that the knowledge of the Lord covers the earth as the waters cover the mighty deep; that sin is driven from among men, and Satan is bound! They surely do not forget the unnumbered cases of prostitution, the sixty millions sterling yearly spent in drunkenness, and a world full of the most distressing crime and misery, that more than half of mankind do *not* believe in Christ, and that not one out of five in the Christian nations is what even *they* term religious! Then why talk of Christianity being "established," and of "these things" being "no longer needed." Paul says, as before observed, that Apostles and Prophets were given for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ, and that they were to continue till we all come in the unity of the faith, and to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. True, when that which is perfect is come, then that which is in part shall be "done away." Yet the government of God will not cease, but as it has never existed upon earth, only in an imperfect and a limited state, it will then exist in a perfect and universal one. The Creator will then be the King of kings and Lord of lords, and all nations shall serve and obey Him!

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 1, 1854.

TREATMENT OF THE SAINTS IN CERTAIN LOCALITIES.—Our readers will recollect reading on the first page of *Star* No. 6, a short account of "A Mormonite Flabbergasted," from the *Shropshire Conservative*. The case was tried at the Newport County Court, March 8, before Uvedale Corbet, Esq., judge. Thomas Williams, "a leader of the blasphemous Mormons," plaintiff; and John Francis Steedman, an "eminent surgeon," defendant; the former, of Wellington, Salop; the latter, of Shrewsbury. The *Conservative* says—"The case was removed from the last Wellington Court, on application of plaintiff's solicitor, who thought there was a prejudice against the Mormons in that town. The damages were laid at £50. Mr. A. S. Craig ap-

peared for the plaintiff, and Mr. Thomas Smallwood for the defendant. The following were sworn on the jury: Thomas Paddock, farmer of Caynton; John Rudge, Edgmond; Thomas Birks, Chetwynd Aston; William Casewell, farmer, Edgmond; and Joseph Wainwright, farmer, Sambrook."

It appears that on Sunday, the 1st of January, the plaintiff called at the house of defendant, to distribute tracts, and offered one to him, when defendant took it, and blandly invited him into his room. Defendant then opened the window, looked up and down the street, to see if all was quiet, shut the window down again, and, after questioning him about the contents of the tract, the gift of healing, &c., planted two blows on his eyes, exclaiming, "Damn your eyes, get that healed." These blows caused the plaintiff to stagger and fall, when the defendant mercilessly kicked him on his side, abdomen, thigh, and leg. With the assistance of a chair, plaintiff then got up, when the defendant again struck him on the head, face, and shoulders. Plaintiff called out murder, made for the street door, and got it partly open, when defendant kicked it to, kicked plaintiff on the calf of his leg, and on his posteriors, and struck him a blow on his temple, which sent his head forcibly to the wall. Plaintiff then managed to pull the door open, when defendant rushed at him, and kicked him across the causeway, saying—"There, you devil, take that." With assistance, plaintiff walked to the house of a friend, and in a few hours after, with much difficulty, went home by rail. He could not dress or undress himself for a fortnight, nor work for a month; and at the time of the trial he still wore strengthening plaisters.

Mr. Craig addressed the jury for the plaintiff, stating that he, Mr. Craig, felt the greatest indignation and disgust at the conduct of the defendant, and that no consideration of religious doctrine could justify it, being intolerance and brutality of the most violent kind.

Mr. Smallwood, for the defendant, admitted the assault, but observed that it was not "occasioned by any animosity to the plaintiff, or any wish to interfere with his particular notions, or to crush, by means of brutal violence, the peculiar tenets advocated by him; but it had resulted solely in consequence of the indignation felt by the defendant at the invasion of his privacy by a man who preached, and otherwise disseminated, doctrines of the horrible nature admitted by the plaintiff to be held by this sect."

"The learned Judge summed up briefly," and the Jury, after laying their heads together for a few moments, returned a verdict for the plaintiff, *five pounds damages*.

The Editor of the *Conservative*, after styling the plaintiff a "thing," placing him on a par with "the most atrocious felon," and regretting "exceedingly that a gentleman of Mr. Craig's standing in society should, for lucre, undertake the cause of this wretched blasphemer," says—"To show how much the public mind was interested in this case, it was resolved to pay all Mr. Steedman's liabilities by a penny subscription. Not that the public would countenance unnecessary violence, but to exhibit its detestation of the abominable practices of the Mormons." This is cool jesuitry, certainly. If such generous souls had lived in the days of Jesus, they would doubtless have raised a penny subscription to defray the expenses of his crucifixion, and the Editor of the *Conservative* would have vindicated the subscribers.

Thus in a Christian country, where all religions are tolerated, professedly, is a man liable to be violently and brutally assaulted, for exercising the right of making known to others those sentiments and doctrines which he sincerely believes to constitute the religion of Jesus Christ; and when the assault is adjudicated upon, an enlightened, liberty-loving, Protestant, British jury award a verdict for the assaulted, and five

pounds damages, leaving the victim of bigoted brutality the pleasure of liquidating, as best he can, the remainder of his pecuniary losses by the assault, and rejoicing over the pain and debility which it produced! How much before a Catholic country is the Protestantcountry that allows this! Not many steps, most assuredly.

The most liberal minded editor, commenting upon the trial, says that it "ended to the satisfaction of every thinking mind," but in a succeeding sentence he excepts himself — "Our opinion is, one farthing would have been adequate damages, as the fellow brought the chastisement on himself by distributing his filthy and blasphemous trash in Wellington, where he admits it had been flung after him on some occasions. We do not for a moment justify a wanton assault upon either man or beast, but if a beast will intrude on domestic privacy, he must be treated as such." These are the sentiments of the "Grand Master of the Loyal Orange Institution of Great Britain," a society existing purposely to oppose Roman Catholicism. What worse sentiments can Catholics utter? One might imagine that the editor of the *Conservative* had lived all his days in an obscure hamlet, which, thanks to the railways, the telegraphs, and the cheap press, are daily becoming less in number, where he was utterly unaccustomed to that freedom of doctrinal discussion and propagandism which now almost universally prevails in this land, and which is the pride of Englishmen.

It is refreshing to turn from the above to the worthy conduct of the Chichester magistrates, who seem to have been actuated by the generous sentiments of civil and religious liberty. We cannot but pray for blessings to fall upon the heads of those judicial officers who nobly stand up for the right, and administer the law in the integrity of their hearts. Their conduct affords a pleasing contrast to that of many of their brethren elsewhere. We trust that the conduct of all may meet its due reward.

HOME INTELLIGENCE. — *Southampton and Dorsetshire Conferences.* — Portsmouth, March 9, Elder J. G. Willie writes. In Southampton the brethren had succeeded in obtaining for worship on Sundays the Polytechnic Lecture Room, situated in the centre of the town. A course of Lectures had been commenced, the meetings were well attended by strangers, and the prospects were encouraging. In the town of Bognor, last January, Elder Hardner had been repeatedly interrupted, while preaching in a large room, by persons breaking the windows, and cursing and swearing in the meeting. Requesting them to desist was useless, so to try the law of the land was the only alternative. The principal disturber was summoned before the magistrates at Chichester, who required him to give £100 bond to appear at the Quarter Sessions in April, or go to prison to await his trial. The bond not being forthcoming, he was sent to gaol. The meetings in Bognor had been well attended ever since. In the Dorsetshire Conference the prospects were good, many of the meetings being well attended.

FOREIGN INTELLIGENCE—*Malta.*—February 21, Elder James F. Bell writes. Since his last letter, he had baptized four persons, and others were preparing. A series of twelve lectures was being delivered by the brethren, which were crowdedly attended. Much inquiry existed, especially in the forty-first, or Welsh regiment, in which were four brethren, and the prospects were decidedly cheering. One or two of the brethren had experienced a little annoyance from some of the subordinate officers, through the influence of the garrison chaplain. As many troops would be at Malta the ensuing summer, it was expected that a good work could be done among them. A spirit of inquiry had arisen in the fleet off Constantinople, to which Elder Bell had just despatched a parcel of assorted books and tracts.

We are pleased to hear of the brightning prospects of the work in this interesting little island, and we sincerely trust that much good may result from the diligent labours of Elder Bell and his little band. It is natural to think that the word of life may reach the hearts of many British soldiers, who may touch at Malta during the lively times which have commenced in the east. And we would encourage Elder Bell and his fellow-labourers in their determination to introduce the truth in every door that opens, as doubtless many will be opened, and present favourable opportunities for the advancement of the interests of Zion.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 184.)

[July, 1838.]

Saturday 14th. The Camp moved to Mifflin, ten miles. This was the first day since leaving Kirtland, that they did not break one or more wagons. N. B. Baldwin preferred a charge against Abraham Bond, for murmuring and other unchristian-like conduct. After hearing both parties, the Council referred them to the company of their own tent for settlement.

Sunday 15th. The Camp was engaged in preaching the first principles of the Gospel, and many came to listen.

Monday 16th. Travelled sixteen miles, and encamped at Springfield. Three or four miles east of Mansfield, the Camp was met by the County Sheriff, his deputy, and Mr. Stringer, who had taken out a warrant for several of the brethren for "Kirtland Safety Society Money," and took Josiah Butterfield, Jonathan Dunham, and Jonathan H. Hale for Joseph Young, and committed them to gaol. Many threats were reported that the Camp should not pass Mansfield, but they were disturbed only by the repeated discharge of cannon, to frighten their horses as they passed the Court House.

Tuesday 17th. The Camp travelled sixteen miles, and pitched their tents on the prairie in Whetstone Township, at seven o'clock, P.M. The Court was in session at Mansfield, and the case of the imprisoned brethren was called up at eight this morning, but no bill was found, and they were discharged at four minutes past one o'clock, P.M., and joined the camp at seven, having travelled twenty-two miles. While in prison they prayed and sung, and rejoiced that they were counted worthy to suffer for Christ's sake; and in the night a light equal to noon day burst into the prison. Elder Dunham took out his watch and saw that it was three minutes past one, and he received a testimony that they would be liberated the same hour that afternoon, which proved true.

Wednesday morning, 18th. The Council appointed Dominicus Carter, Commissary of the Camp. At one, P.M., the camp halted to refresh on the edge of a prairie, the first privilege they had enjoyed without paying for it, and encamped in the town of Grand Prairie, sixteen miles.

Thursday 19th. Travelled seven-and-a-half miles, and encamped on a prairie in a line for the first time. In their travels this day, they fell in with a Lamanite, of the Wyandot tribe. Elder Parker gave him the Stick of Joseph, which pleased him much. When he saw the camp moving he exclaimed, "*Dis surprize me mazingly.*"

Friday morning, 20th. The Council reproved some of the camp for their covetousness and complaining, and were told they must leave off all such evil practices, and banish such feelings, or they would be scattered to the four winds. Encamped this night in the high way, about one mile from Burlington, nine-and-a-half miles' travel. The company was thoroughly wet by a heavy shower this night.

Saturday 21st. Roads very muddy and bad; some disputings, and not half food enough for dinner, and some were hungry enough to eat raw corn before they could procure supper. Travelled sixteen miles and encamped by the road side, seven miles from the Sciota river.

Sunday 22nd. The Camp was obliged to travel part of the day to get forage. Received a salute of rotten eggs from a house as they passed. Administered the Sacrament for the first time on their journey. Some time during this night a luminous body, about the size of a cannon ball, came down over the encampment near the ground, then whirled around some forty or fifty times and moved off in a horizontal direction, passing out of sight. One hundred and eighty-eight miles from Kirtland.

Monday 23rd. A wheel of a wagon heavily loaded ran over the leg of Elder Peck's son, which nearly severed the flesh to the bone. Elder Peck laid his hand on his son in the name of the Lord, and he was able to walk, and the next morning there was not so much as a coloured spot to be seen on the leg.

Tuesday 24th. While the sisters were washing, the brethren chopped seven acres of underwood, and reaped and bound three acres of wheat, for which they received $19,00.

Thursday 26th. The First Presidency, High Council, and Bishop's Court assembled at Far West, to dispose of the public properties of the Church in the hands of the Bishop, many of the brethren having consecrated their surplus property according to the Revelations.

It was agreed that the First Presidency should keep all their properties that they could dispose of to advantage, for their support, and the remainder be put into the hands of the Bishop or Bishops, according to the commandments.

Moved, seconded, and carried unanimously—

"1st. That the First Presidency shall have their expenses defrayed in going to, and returning from Adam-ondi-ahman; equally by the Bishop of each place.

"2nd. That all the travelling expenses of the First Presidency shall be defrayed.

"3rd. That the Bishop be authorized to pay orders coming from the East, inasmuch as they will consecrate liberally, but this is to be done under the inspection of the First Presidency.

"4th. That the First Presidency shall have the prerogative to say, to the Bishop, whose orders shall or may be paid by him in this place, or in his jurisdiction.

"5th. That the Bishop of Zion receive all consecrations, East, West, and South, who are not in the jurisdiction of a Bishop of any other Stakes.

"6th. That we use our influence to put a stop to the selling of liquors in the city Far West, or in our midst, that our streets may not be filled with drunkenness; and that we use our influence to bring down the price of provisions.

"7th. That brother William W. Phelps, be requested to draw up a petition to locate the county seat at Far West."

Friday 27th. The Camp could not buy forage, because "they were Mormons," and one man threatened to shoot Captain Dunham the engineer.

Saturday 28th. I left Far West for Adam-ondi-ahman, in company with President Rigdon, to transact some important business, and to settle some Canadian brethren in that place, as they are emigrating rapidly to this land from all parts of the country.

Elder Babbit with his company from Canada has arrived, and brother Turley is with him.

Sunday 29th. Elders Kimball and Hyde preached at Far West, having just returned from England.

Monday 30th. The Circuit Court sat in Far West, Judge King presiding.

Brother Bond was disfellowshipped by the Camp for murmuring, and not giving heed to counsel.

I returned this evening from Adam-ondi-ahman to Far West, with President Rigdon.

Tuesday 31st. Attended the Circuit Court awhile, and received a visit from Judge King.

(To be continued.)

THE ITALIAN MISSION.

SEVERAL BAPTISMS—INVESTIGATION OF THE WORK.

Prassuit, Angrogna, Vallée de Luserne, Piedmont, March, 1854.

Dear Brother S. W. Richards—I have now been labouring one year among the Waldenses, during which time I have become somewhat acquainted with their condition, manners, and customs. Knowing you are deeply interested in the work of God, which is now assuming a prominent position in the world, and attracting the attention of many people, I forward you the following brief sketch of my mission in this country.

The past year has been a remarkable one to me, as well as to the Church in general. The Lord has been with me and has not only blessed me in my ministerial duties, but has preserved me from those who have sought my hurt. Since I last wrote, persecutors have made strenuous but fruitless efforts to do me violence. I have had many apparently narrow escapes from the hands of my enemies. One day as I was leaving the village where I had been preaching, I was closely pursued, for a considerable distance, by two rough fellows, who cast stones at me as they ran. Large stones have often come

hissing by me with great force, but I have not yet received the first blow, for which I feel thankful to my heavenly Father. I know it has not been by mere chance that I have not fallen a victim to the rage of ungodly and unprincipled men. Before I had any idea that I should be sent to Italy, the Lord showed me in a dream that I had got a foreign mission to perform, which would be as a hot furnace, but I was given to understand that the flames would not hurt me, inasmuch as I would be faithful. The more experience I get in the Church, the more I see the goodness of the Lord manifested in my behalf, which fills my heart with gratitude to God, and gives me ardent desires to serve Him faithfully, and to labour diligently in His vineyard.

I have gained much experience since I came to this country, which I shall find to be of great utility in years to come. It has been with much pleasure that I have laboured with Elder Woodard, from whose wise counsels and teachings I have derived much benefit. But as he is now going up to Zion, I am happy to know that I am again under the wise presidency of Elder Stenhouse.

A great majority of the people among these mountains are very ignorant. They are considerably behind the times—a great portion of them can neither read nor write, and many of them do not know any language, they only speak a dialect. Many of their dwellings have no glass in the windows. Paper and sheep skins are used as a substitute for glass.

In my travels I have often met women going into the fields to till the ground, carrying cradle and child with them, and sometimes I have seen them, when overtaken by a storm, catch up cradle and child on their shoulder, and run to seek a place of shelter.

The generality of the peasants are miserably poor; there are some rich people here, but none of them have, as yet, had courage to obey the Gospel. I often think of the words of Jesus—"How hardly shall they that have riches enter into the kingdom of God." I have preached in the parlours of the rich, in the humble cottages of the peasants, in school-rooms, and in stables among the cattle, where the people assemble in the evenings for the sake of the warmth. I have slept in the chambers of the rich, as well as in the hovels of the poor, and sometimes my entertainers have been so poor that they have not been able to provide me with a bed, in consequence of which I have been conducted into barns, to take my repose on hay and straw, where I have often been awakened by the cold night winds as they have swept over my face, but I have felt thankful that I had a cover over my head. During the severe weather this winter, I have often been obliged to sleep in stables among the cattle, as it has been too cold to sleep in barns.

Formerly the Waldenses were driven by persecution from these valleys, and they found an asylum in Switzerland, but they were soon led back by one of their ministers. On arriving in their native valleys, they assembled in the open air, and swore they would die before they would change their religion, or again quit their country. This day is annually celebrated by the inhabitants of these valleys. They assemble on the spot where their forefathers stood, and hold a sort of "camp meeting." At the last anniversary there were a great number assembled to celebrate the "memorable day." The rev. gentlemen who addressed the vast assembly, knowing that many in their valleys had been baptised into the Church of Jesus Christ of Latter-day Saints, and fearing that others would do likewise, seized the opportunity to exhort their hearers not to change their religion, but cleave to that faith which their forefathers had sworn to maintain. Many of the people will not believe anything that is not believed in by their religious leaders, but still there are those who are determined to use their own judgment in relation to religion as well as other matters.

In spite of the difficulties against which this mission has to struggle, and the opposition with which it has to contend, the work of the Lord has been, and still is, onward. I feel assured that a brighter day is dawning upon the inhabitants of this dark and benighted land. I have baptised several since I last wrote, and many others are investigating the work. The Saints are increasing in faith and knowledge, and they rejoice in the glorious hope of one day assembling with the body of the Church in Zion, but they are determined to wait patiently until the day of deliverance comes.

During the few years I have had experience in travelling and preaching this Gospel, I have often thought of the words

which an angel said to the Prophet Joseph at the opening of this last dispensation, "Those who are not built upon the rock will seek to overthrow the Church, but it will increase the more opposed, and spread farther and farther." I have seen these words literally fulfilled, both in England and in this country; and as like causes produce like effects, I expect to see the Church spread abroad until it has crushed, beneath its universal prevalence, everything that opposes, for the Lord will carry on His work until all Israel are saved—until peace, joy, and righteousness shall abound over all the earth, when superstition, oppression, and misery shall be known only in the records of the past.

That that blessed day may soon come is the prayer of your affectionate brother in the New and Everlasting Covenant,

G. D. KEATON.

P.S. It is fine weather here, but we have had a severe winter. Frost has continued the whole winter, with but little cessation. A short time ago we were visited by gales of hot wind, which came from Africa, and caused much snow and ice to disappear. G. D. K.

MRS. SWISSHELM ON POLYGAMY.

A new question is likely to arise in politics. "Shall the Mormons, with their polygamy, be admitted into the Union?" We wish to commit ourselves in advance, and say yes, certainly, to be sure, why not? We have thirteen states now, in which polygamy is practised and provided for by law. We have an administration whose chief business it is to defend, spread, and perpetuate the institution. Now, we like variety; and as these thirteen States have all one kind of polygamy, and the Mormons another, we want the Salt Lake folks to make up a collection. We have long been in national communion with a set of men who keep concubines, and sell their children. We should like a specimen of those who educate and support all their offspring.

To our minds a plurality of wives is decent and proper, compared to purchasing mistresses like sheep, as do our brethren of the South, or yet to licensing brothels and gaming and drinking houses, as do the "fathers" of our eastern cities.

While men are sole legislators they will always provide for their own vices; and we think the Mormons have taken by far the most decent course. The present members of this confederacy have not been and are not so very circumspect in their own morals that they need be very prudish about their company. — *Saturday [American] Visitor.*

VARIETIES.

THE softest pillow is a good conscience.

A WORD of kindness is seldom spoken in vain. It is seed which, even when dropped by chance, springs up a flower.

NOT AT HOME.—When Cibber once went to visit Booth, and knew that he was at home, a female domestic denied him. Cibber took no notice of this at the time, but when, a few days afterwards, Booth paid him a visit in return, he called out from the first floor that he was not at home. "How can that be," answered Booth; do not I hear your voice?" "To be sure you do," replied Cibber; "but what then? I believed your servant maid, and it is hard indeed if you won't believe me!"

EXPENSE OF SMOKING.—A working man, in his forty-fifth year, who has not smoked his first pipe of tobacco, writes:—"I observe, in last week's *Nonconformist*, that the sum paid for duty on tobacco in the last three years has been £13,476,620. Taking the even £13,000,000, we have an amount of money that would have paid for the building of 65,000 houses, at £200 each; add to which, the loss of the material would have furnished a sum that would have gone far towards providing the means of religious and intellectual instruction for the inhabitants of those 65,000 houses. So much for the expense of the smoke *nuisance*—to say nothing of the other evils connected with the filthy habit."

DISCOVERY OF GOLD IN SCOTLAND.—The report of the discovery of gold on the "braes of Balquidder" has been confirmed. It appears that, some time since, on a farm called the Letters, in Balquidder, possessed by Mr. Cameron, Kingshouse, and belonging to the Marquis of Breadalbane, a lead mine, which was known long ago to have existed, has been opened by his lordship's orders. The miners have been very successful in getting lead ore, richly impregnated with silver, and lately gold. The first nugget found was about the size of an ordinary breastpin's head. It was sent to his lordship, at Taymouth Castle, and, on being tested, pronounced to be first-rate gold. The second nugget found, weighed about six ounces; the third, about five; and the fourth, about four ounces. His lordship was at the "diggings" last week, for the purpose of making arrangements regarding the working of the "diggings," and, also, for fixing on a proper site on which to build suitable houses for the gold-diggers of Balquidder. The rock is mountain limestone, imbedded with quartz. It is curious that there has been a local tradition here, for generations, that there was gold in the district.—*Dumfries Courier.*

GLEANINGS.—A Woman's Rights' Convention was opened at Albany, Feb. 14. Resolutions were read, the burden of which was "to put away for ever that remnant of despotism and feudal oligarchy—the caste of sex." The *New York Herald* says—"While these women are wasting time at Albany, nurses are wanted in every part of the country, at wages ranging from 5 dollars to 25 dollars per month, according to capability." A statement, by some doubted, by others believed, that Russia had sent agents to the United States for the purpose of fitting out privateers to wage war against the commerce of France and England, has excited quite a sensation in the United States, and called forth a storm of popular indignation. A very violent and destructive storm was experienced along a great portion of the United States seaboard, Feb. 20 and 21. Ten vessels are reported to have been wrecked near the mouth of the Delaware, and six men frozen to death. The *New York Herald* says that the small pox is raging in almost every place of note in the country.—The ice at St. Louis broke up March 1, and floating down the river in large masses, completely smashed six steam-boats against the wharves, entailing a loss of 100,000 dols.—Mr. Chambers's motion for a committee to inquire into the conventual and monastic institutions in the United Kingdom, was carried in the House of Commons by a majority of 186 against 119, notwithstanding that Lord John Russell made an energetic speech against it.—The Queen of Spain has re-called M. Isturitz, the Spanish Ambassador at London, because of the freedom with which Spanish affairs were discussed in this country.—St. Petersburg and the Baltic provinces are placed under martial law.—Several earthquakes have occurred in Calabria, the damage done is immense, upwards of 2,000 persons have been killed.—The first instalment of the Baltic fleet, under the command of Sir Charles Napier, sailed from Portsmouth March 11, led out to sea by the Queen in person. The squadron consisted of fifteen vessels, and near 1,000 guns.—Provisions are cheaper in San Francisco than in New York.

A DIALOGUE BETWEEN PARENTS AND CHILD BORN IN CAMP, COUNCIL BLUFFS, JULY 5, 1853.

Parents.

Pure happy, heavenly spirit,
Untainted by a soil,
Why did you come to dwell with men,
To share this world's turmoil?

Why leave the courts of glory?
Why quit the realms of bliss?
Why leave your happy first estate,
To enter upon this?

Sickness and sorrow were not there,
No pain, and there no death;
Here the destroyer sheds around
His pestilential breath.

Child.

Know that my heavenly Parent has
From glory sent me forth;
I have a mission to fulfil,
While sojourning on earth;

I have to prove my loyalty,
Whilst here, unto the Lord;
Then in my glorious third estate,
Receive a just reward.

Parents' Prayer.

Father, we pray that we may be
Enabled to discharge
The duty which devolves on us
Towards this precious charge,

That when we render an account
Of this our treasured one,
Our listening ears may hear thee say—
"Daughter and son, well done."

MERCY BATH.